

not used

Evidentiary Document No.5360.

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STATEMENT.

Summary of examination of:-

KOTTIKOLLON MANOO

Occupation:

Trader.

Address:

Panghai Bazaar, Nantu, Tawngpeng
State, N.S.S.

Duly sworn states:

I am 35 years of age, of Moslem
nationality born at PAMOOR, India,
and permanently residing above address
During the Japanese occupation of
Nantu, I was engaged in trading
merchandise between Nantu and Lashio.

Owing to the Allied Air Raids in the
latter part of 1944, I shifted my home from Panghai Bazaar to
MUNMONE village.

Between 3 and 4 am on the 27th January
1945, seven Japanese soldiers from Nantu, came to the village,
and effected my arrest, along with the undermentioned three
persons:-

- (1) A. AZIZ, Punjab Moslem.
- (2) RAMAN, Malayalm Hindu.
- (3) K. EBRAHIM, Moslem.

The Japanese explained that their senior officer, wanted us, as
he had some work for us to do, and that we would be released very
soon.

We were taken about two miles from
the village, and there asked to sit down and wait in the jungle,
under the guard of two Japanese soldiers. The other four Japanese
went away into the jungle and after about 15 minutes they returned
with another twenty-five Indians, plus about ten more Japanese.
We were kept there for about three hours, and at the end of that
time, about one hundred and fifty Indians had been likewise
arrested.

At about 6 a.m. we were lined up
and marched to the R.C. Church at Nantu, where on arrival I saw
approximately another 400 Indians, all of whom had their hands
tied behind their backs. On entering the Church compound, I was
immediately searched, and my gold wrist watch was taken from me,
after which I was trussed up with my hands tied behind my back.
All the others who had been arrested with me, were given similar
treatment, after which we were placed in the church. At this
time I noticed that two machine guns had been mounted therein and
they were covering us. As we started to talk amongst ourselves,
one of the Japanese soldiers shouted at us, and at the same time
fired a shot in the air from his rifle.

At about 10 a.m. that morning a Japanese officer, wearing a white topee and dressed in civilian clothes accompanied by an Indian interpreter named BALAKHISMAN, came to the church and lectured us to the effect "That you people have been requested on several occasions to work for the Japanese, but instead you thought fit to run away into the Jungle, hence it can only be assumed from your actions, that you are not willing to co-operate with the Japanese, but, instead are anxiously awaiting the return of the British. In view of this I have had you all arrested, and I am going to punish you. At the present moment you are only suffering a little, but the real consequences have yet to follow, and you shall find them out later."

For the remainder of the day, we were kept locked up in the Church, without food or water, and although several requests were made for water, this was completely ignored. We were not even allowed to go out for the purpose of relieving nature, and as our hands were tied behind our backs, this had to be done just where we sat. After a few hours the stench was unbearable.

At about 8 p.m. that night, three Japanese Military trucks heavily guarded arrived at the Church, and together with about twenty nine others, I witnessed them being loaded up with men, thirty to a truck, but I still could not find out where these men were being taken to.

From this time onwards, mostly at night time, I witnessed these trucks coming and going, always loaded with about twenty or thirty Indians, on each outward trip, but returning empty.

At about 1 a.m. on the 30th January, 1944, in company with my three friends named above, and Doctor THREPEDAR, I was handed into a Military truck, and we were taken to Hsipaw, where we arrived at about 3 a.m. On arrival there we were taken to the Hsipaw State Military Barracks, and in a room 12' x 8', we were packed into same, along with twenty six others. The space was limited, that we practically had to lie on top of one another, further more, we were all scantily dressed, and the cold was intense.

I remained in this camp for one month and two days, and during that time I was not once allowed to leave this room. The daily diet consisted of a small ball of rice twice a day, with no salt, no vegetable and only a minimum of water. The rice was invariably half cooked, and on some occasions it was uneatable, as it was dirty and sour. We were not allowed to leave the room for the purpose of relieving nature, and as the Japanese had made no arrangements for this we had to break a hole in the floor which we used as a latrine. After three or four

days, the place became disgusting and nauseating, and things got to such a state eventually that it was quite common to see maggots crawling around the room. There was no sanitation whatsoever, and we were left there, in conditions worse than that accorded to pigs.

After seventeen days in this room, many of the men were sick, and we had our first death. The victim in this instance a Mr. C. HEKOO, who had very bad dysenter. and although repeated attempts were made to have the Japanese accord him medical treatment this was ignored. Just before he died he was in terrible agony but we could do nothing, and his screams for water could be heard all over the camp. At this time he was removed by the Japanese to another room, which was kept specially for such case, i.e. persons who were about to die, and after three days, I saw his body being carried out by four other Indians from another cell, and thrown into a bomb crater at the side of the house. The body was not covered up, but left exposed to the view of everyone. Prior to this I had seen many similar instances of bodies being disposed of in the same way, as the room in which I was confined was quite close to this bomb crater. The stench was indescribable.

A few days later a Japanese officer came into the cell, enquiring for cooks, clerks, house-hoys etc. and at this time Doctor THAPEDAR protested very strongly about the conditions, explaining that he was a doctor, and that in all his life, he had never seen humans beings treated such as they were being treated then. He pleaded with this officer that something be done about it, and pointed out the deaths etc. that were taking place. This officer listened to him for a few moments and then grabbing hold of his shirt dragged him outside the cell, and handed him over to a Japanese soldier, who likewise dragged him away. That was the last I saw of Doctor THAPEDAR, but I subsequently learned that he had been kicked to death by whom, or under what circumstances, I cannot say.

By this time the death role was mounting day by day, not in my room, but I could see them being thrown into the pit sometimes as many as three or four a day. On one occasion I saw some Indians ask for water to wash their hands after handling dead bodies but instead they were beaten almost to the point of death, with the butts of rifles. I do not know the names of those Indians, and I cannot say what eventually happened to them.

At about 11 pm on the 2nd. March, 1945, together with twenty nine others, I was removed from the cells and put on a truck, which was heavily guarded by Japanese

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soldiers. We travelled all night down the Taunggyi road, and at day break we stopped in the Jungle near a Japanese camp, where we remained all day on account of allied air attacks. That night we were again put in trucks, and taken further down the Taunggyi road, to a village named NAHMLONG, where on the third day whilst working on the construction of a bamboo bridge, I managed to escape along with two other Indians named GOVANDAM, and I forgot the name of the second.

On my return to Mantu, on the 23rd. March, 1944, I learned that the three men who were arrested with me had not yet returned, and I later learned that all of them had died, whilst in the hands of the Japanese.

In regard to the Japanese mentioned by me in this statement, I feel sure that if confronted with them, I could immediately identify them, even down to the guards.

I have nothing further to add to this statement.

/s/ K. NANOO
Signature.

Interpreter.....

Interpreter.

I certify that I have duly translated the above summary to the witness in his own language, prior to his signature which appears above.

/s/ A. C. Qumaran
Interpreter

Sworn before me. (Signature) John Crighton
(Rank) Captain
(Description) No. 2 C. I. Team

Detailed to examine the above by order of the Commander-in-Chief
Allied Land Forces, South East Asia.

CERTIFIED TRUE COPY

/s/ JOHN CRIGHTON
No. 2 W.C. InT.
12/9/46.

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「コリコロバヌ」記問大要

日本軍、ナシ当該期間中奉ナシトライオ、同商
岳賣、買入從事、事。

一九四五年五月二七日、午前三時から四時間、二人、日本兵、
ナシカラ村ニテニシテ下記三人、人々ト繩子連捕シ。

(1) (1) A ジジ パンジャブ人回教徒

(2) (2) ラマン パンジャブ人回教徒

(3) K エラム 回教徒

日本兵、彼等上級將校、我々サセル件事が下にテ我々用
件事、又我々の間で釋放サセテ下り、説明シテ。
我々有カラ約三哩程離れた所へ運び行う、其處三人、日本
兵監督下、密林中半坐して待つ様言シ。他四人、日本兵
監督下、行方不明後、他三日本人、印度人約十人、暴
兵に加害底子未だ。我々其處約三時間程留マラシテ、
野河、終りの約百丈人程印度人同様捕ハリキ。

午前六時頃我々整列、ナシテ他四隻馬カリ、敵会合行
進を行、其處剝着、私約四人、他印度人具、彼等、總
合八年有中、捕ハリテ、敵境内入ル私直ニ調合
和金、腕時計取ラシテ、後私、手首中、捕ハリテ。
和金繩子捕合一年、他者全部同様遇る事、後敵之、
敵会合三人、子時私、敵境内、中、捕行、午下我、敵

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丁酉年八月廿二日，余与林公同赴游于信州日本寺，一人或

向左射击时，同时被小铳击倒。向左一枪未射中。

「日朝時頃、一人の日本人將校が自ら除帽、冠を脱ぐ一般人、服装
等、ハラハラとしてる。」
「以前、印度人通訳が連合軍食事室にて日本軍の
趣旨を説き、前進の度に日本人、為めに日本軍の
手足を折る。」
「前進の度に、日本軍の軍隊の中、進行する方の好んで考へ、手
を折る。」
「前進の度に、行動の日本人、協力する行為が英國人、復帰す
る三種の手心から受けた。」
「艦下自分前進の補助
下前進の訓練は井川。現任所下前進の手心を第一
に、然る本當、最初の訓練は起立東北の前進後、手心を
知る所下前進。

我之用便只是不盡人情出處而已（正德二年正月二十二日致一內侍一書序）

數時間後，完成基盤。

1900.5.36a

和ノ收容所 一月六日留ニサリシテ、間中一回テモ、部屋ニ難シ
事、許ナガシ。日々食事ハ小サラダ、飯一個ガ一日二回、鹽も野菜も
少々、ソニ木ノ少量、水ナラアリ。米ハ何時も半煮アリ、或時、不深不酸
シノ、食ベラサカ。我ノ便足ス登部屋ニ難シ事、許ナガシ。
シテ日本人ハニ村ノ設備工作ナガシ、我ノ便所、我ノ使用
スベア床、櫛、木ナラアリ。三四日後ハ、場所不以物
要、ナル様ナシト、終ニハ、有様、部屋、周圍ニ想カリテ、ナル見
シハ極、普通ノハニトノ様ナシ態、立判シテ、外衛生設備ア
リナガシ。シテ我之脈、與ハニルヨリ尤モ、要ナシ状態、其處留メ
シ。

此部屋、唐ニ十六日後ハ、多ニ人之病死ナリ、三代ハ最初死
出シ。二時、機挂者、一ノ氏、トノ人、軍資、手術、唯、手
アリ、暴死、シテ彼、医療、與心様、繰、追、三時、行カシ、顔
ラレナガシ。死又直前、彼、心、苦シテ然、我ノ何事、ナ事之出
方ナリ。水ナ水ナ、彼、嘆聲、收容所、列所、同ニシテ。

二時、彼、日本人、ハ、彼、部屋ニ移下シ。
シテ様、患者、即、死ナス人、等、事、特別、ト、ナガシ
キテナラ。

二十三日後、和、彼、体ガ他、監房カラ来シ四人、印度人、體ガ出
シ、收容所、傍ニ化爆彈、炸裂、死、三日後、死ナラ、具ナリ。
死体、體、被、シテ誰、元見玉様、曝、ナラ、ノ。然、仰、ハ、三年
ノ、部屋、ニ、爆、彈、穴、直、側、ナ、行、シ、ヨ、前、元、和、同様、ニ、
死体、曝、ナラ、沒、山、同、シ、傷、合、具、ナリ。要、良、言語、絶、ナシ、
テ、ナラ。

数日後、一人、日本人、將、被、體、考、入、ニ、未、料理人、事務員

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